Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

SLAVERY IN THE UNITED STATES.

Mr. Editor,—It was with much pleasure that I read the very temperate and appropriate remarks that appeared in your paper of the 1st of August last, on the subject of slavery in the United States. They appeared to have been dictated by a liberal, patriotic spirit and an enlightened view of the subject. I regret to have noticed in some of the Northern Journals a want of sufficient candor when speaking on this delicate topic. If it is desired and intended that periodicals, in other respects eminently useful, should have a circulation in the Southern section of our Union, it would be well that in the expression of opinions that are designed to enlighten the public mind, they should speak from a sufficient knowledge, and abstain from language that is only calculated to irritate. I recollect to have seen, some time ago, in the Christian Examiner, (one of our most valuable publications) an article in which the writer, after describing the cruel and inhuman manner in which the slaves are treated in the West Indies, either insinuates, or expressly declares, that they are subject to the same kind of treatment in the Southern States of our country, and are tasked and punished in the same intolerable manner. A strict inquiry, from authentic sources, would have convinced that writer of his having committed an important error, when he ventured to make such a representation or suggestion.

I shall not here enter upon the discussion of the question, whether slavery be justifiable—whether it be consistent with the law of Nature, with the spirit of Christianity and with the genius of the free government under which we live. However these points are decided, we cannot deny, in this case, the facts which history brings to light. Slavery, more or less severe, has existed in every country and in every age of the world. It has hitherto been an evil incident to the social condition. The Providence of God has thus far permitted it to continue. How long it may be before the benevolent wishes of the philanthropist will be accomplished in its utter extirpation from among *us*, we cannot say. We do know, however, that this desirable end is not to be brought about by rash and violent measures. We may hope for such a result after a length of time, and from the force of gradual and successive efforts. Policy dictates, for the present, the adoption of a mild course. The evil, for such it is, cannot be safely eradicated, until a suitable remedy is suggested and provided. Circumstances may hereafter arise, which may render that easy which is now difficult, not to say entirely impracticable. In the interim, an intrusion upon the existing rights of others, is not to be thought of, even though reasonable and conciliatory measures fail. Above all, while the Union of the several States continues to be an object of desire to the patriot, care should be taken that the passions of the South be not arrayed against the prejudices of the North by the effervescence of ill-timed zeal in the latter.

Slavery, in this section of the country, is not the horrid condition which it is sometimes represented and generally imagined to be by humane, but ill informed persons in the Northern States. Let such persons come and reside some time among us, and visit different plantations, and observe the management of slaves that generally prevails here, and they will confess their mistake. The fact is, that on the score of labor, less is expected and executed by slaves in the course of the day, than by the free laboring class of the North. They have a stated task, in every department of labor, which is reasonable, and which the active and industrious among them frequently finish by a little after mid-day. They usually have two new suits of clothes every year, one for the summer, the other for the winter season. Each family have a comfortable house and land for a garden. Their food, it is true, is coarse, but healthy, and they have enough of it. If they do not enjoy liberty to the full extent, they have advantages which in some measure compensate for the loss. They know nothing of the grevious ills of debt, poverty, and an anxious temper of mind. They and theirs are provided for by their masters, and they know that it is for the interest of the latter, at least, to treat them with kindness. Their minds are not inflamed with ambitious hopes of things impossible, as is sometimes the case with those who have more control over their condition. As to their moral character, the same remark will apply to them in general, as is true, of mankind at large; some of them are vicious, some honest and well disposed, and others inclined to religion. Upon the whole it may perhaps be said with truth, that there are more religious devotees among our slaves than are to be found in the same population of free white persons almost in any part of the country. I remember to have attended church, a couple of years ago, in one of our Southern cities, when I was much struck by the circumstance, that all who, on that occasion, partook of the consecrated wafer, (and there were between twenty and thirty communicants) were, with the exception of one or two youths, coloured persons, and probably slaves. This religious sentiment among them is easily accounted for. If they are deprived of some of the most desirable and distinguished advantages which others of their fellow-creatures enjoy here, it is but natural that they should look for retribution to a future and better world.

I hope that the above remarks, though hastily penned, may serve to do away existing prejudices, and remain,

Respectfully yours,
A Slaveholder.

South Carolina, Sept. 1829.

[For the Christian Register.]

EARLY ASSOCIATIONS.

So many are the avenues of error to the human mind, that it is highly probable that the wisest of mankind can, in the present state of human ignorance, have no adequate conception of the extent or number of erroneous associations which are formed in early life; and which, if discovered, it would be next to impossible to dissever. Human suffering, in its various forms, often arises from these erroneous associations on all subjects; but none are probably so fruitful a source of this unhappiness as those of a moral and religious kind. Here the evil is absolutely beyond calculation; and, to those who have had neither time nor opportunity to investigate the subject, inconceivable. In our haste to obtain direct, immediate results, we sometimes succeed in grafting upon the mind, by dint of perseverance, a kind of precocious growth, which, wearing its semblance, passes for genuine piety; but being in advance of the illumination of the understanding, like the morning dew soon passes away; or having no root, or depth of soil for its roots, is scorched and withered by the morning sun.

To obtain even *this* however, unsubstantial as it is, we make an immense sacrifice. At every step of our progress, in rearing this precocious growth, a multitude of incorrect associations of ideas is formed. To form genuine moral or religious character is a great work, and is not to be accomplished in a moment. Much is to be done before any *direct* religious instruction can be useful. The affections are to be elicited, cultivated, and, in a gradual and almost insensible manner, directed to the proper objects; to objects worthy of their regard. It is positively useless, and worse than useless, to expect children to practise what they do not love. Yet while we attempt, in the popular manner to inculcate, or rather to *force* upon their mind the various duties which the perfect law of God requires, it cannot fail to be apparent even to a careless observer, that they hear not only with indifference, but with pain. Yet God requires the heart. He does not require adults or children to practice that which is painful or unpleasant to them as a matter of duty. Our Father in heaven is well pleased with no sacrifices but such as his creatures delight in. While children seem to perform religious duties, the duties of the Sabbath for instance, and yet feel it an irksome business to them—a sort of drudgery—their souls are not benefitted. No; they are, in effect, taught to act the part of the hypocrite; to feign a regard for that to which, in reality, they have no affection. And when they are taught to be hypocrites in the most sacred matters, what can be expected from them but hypocrisy and dissimulation in the ordinary concerns of life? Again, they soon associate ideas of pain with every religious duty; for that which they practice without having any regard or affection for it, they soon learn to hate. Instead of thinking of it with pleasure, they think of it with pain. Thus they associate ideas of pain and misery with the things of religion; with the things of that gospel which should be glad tidings of great joy to *all* people, but a source of misery to none. Thus is laid the foundation of much of human depravity. Thus too arises the belief which so many hold, of our native hatred of religion.

Hence the immense importance of right early education. Nothing should be presented to children as duty, unless we can first so prepare their minds and hearts that its performance will be pleasurable. If but one unpleasant thought or sensation be induced, we do a mischief which is difficult, and sometimes impossible to repair. But to train the affections and prepare the minds of children properly, requires the most untiring care and watchfulness in a *mother* possessed of the highest mental and moral qualifications which ever did, or ever can, belong to humanity. And, the younger children are, the greater the demand for wisdom, goodness, and untiring exertion in those around them. It is a mistake to suppose that very little can be done with very young children; that a little attention to their bodily wants and necessities, is sufficient to answer the purposes which the Father of our spirits intended. Yet no sentiment seems to be more common. A few days since a gentleman in attempting to exalt the interests of futurity, thought proper to decry the interests of the present world by stating it to be a world of little value, a wretched place, a scene of vanity, &c. After affirming that this world is *merely* a preparatory state, the infancy of our real existence, he endeavored to illustrate and enforce his sentiments by the following comparison. We all admit, that the treatment of children in early infancy is of little comparative importance, provided their physical wants be supplied, and they are furnished with healthful food, drink, clothing, &c. Just so, he continued, it is a matter of little consequence how we pass through the present world; our existence here being but the infancy of our whole existence; a mere state of preparation for that maturity upon which we are to enter hereafter. This statement is indeed true, at least, in part. This life, no doubt, is but the infancy of our whole existence, but the very reasons which are thus given for neglecting either the infancy of our whole existence, or the infancy of our existence in this life, are precisely the very reasons why that infancy should not be neglected, but managed with the most consummate wisdom and prudence. And the very reasons why the condition or circumstances of the infant in a family, or of the infant human being in the world at large, are thought to be of no great consequence, are the reasons—and strong ones too—why that condition and those circumstances are of immense importance. Our happiness in advanced years, in this world, depends so much on our condition and management during infancy, that every circumstance which affects or controls a thought, or even a feeling in an infant, is unspeakably important. Again, our happiness in the future world depending on the characters we acquire in this, it makes every circumstance which affects the formation of those characters of the highest importance. We can have no manhood without infancy, nor any futurity without the infancy of our earthly existence. The world is highly important to us during infancy. It is equally important to us in forming us for a future existence. He who estimates heaven, the future world of blessedness, the highest, sets the highest value upon the present world. And those who set the highest value on man when arrived at years of maturity, as an active and intelligent being, set the highest value on infancy, and the things of infancy. It has too long been fashionable to cry down the present world and its interests, by way of enhancing the value of heaven. Nothing can be more unfortunate. And very much of the neglect which we suffer in early infancy, is no doubt chargeable upon the sentiment which leads to such practice. Perhaps, too, the fact that children are so wickedly neglected in infancy, and that their happiness seems to be reserved for years of maturity, is a principal support to the notion that this world is of no consequence, and that man's whole interest and happiness is beyond the grave. The two sentiments may, and probably do, react upon, strengthen, and support each other.

Much error originates from not considering that happiness, both present and future, arises from a particular state of mind and heart; having no necessary connection with time, or place—perhaps not with *matter*. Heaven, of course, which means the same thing as happiness, is not confined to the next world, nor this, nor to any other. Wherever there are rational beings—beings endowed with mind, and susceptible of religious affections—there is, or may be, heaven; whatever may be the person's age, opinions, or place of existence. The truth is, the connection between virtue and happiness as cause and effect, if not apparent, is certain; and if the effect do not in every instance appear to follow the cause immediately, yet it is never possible to say of an individual,—this person performed, at such a time, such or such a virtuous action, and has not yet begun to enjoy the happiness which should naturally result from it, as its appropriate reward.

Infancy, youth, manhood, age, and every mode of future existence of which we can in this life form any conception, are states of improvement, or designed as such; compounded of feeling, thoughts, words, and actions, either virtuous or vicious, and their appropriate consequences;—states of preparation and action—trial and award—virtue and vice, and that happiness or misery, which are their legitimate results. Very young infants are susceptible of love and hate, and, if so, of happiness and misery. And the utmost pains is necessary at this early period, to lead them to the love of those things that are productive of true and rational happiness, and to the hatred of those things which are productive of misery. Their whole state of existence is a state of trial, and also a state of reward and punishment; but the younger they are, the more care and attention do they need; the more wisdom and excellence should be thrown around them. It is often said that almost any persons may manage little children, and give them proper instruction in science, manners, morals, &c: but the wisdom of an Aristotle, a Locke, a Franklin, is necessary in the government and instruction of children at a more advanced age. I do not deny the importance of having instruction of the profoundest wisdom and excellence when human beings have become 12, 15, or 20 years of age—but such teachers as the above can be far better dispensed with at twenty years of age, than at two. W.

The religion of Jesus Christ consists not in criticisms, or controversies, but in keeping God's commandments —*Locke.*

BIBLICAL.

[For the Christian Register.]

2 CORINTHIANS XIII. 14.

'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.'

This is one among the benedictions or blessings, with which the apostles were accustomed to introduce or to conclude their epistles to the churches, communities, or individuals, to whom they wrote. They may be considered either as earnest wishes or direct petitions for spiritual mercies. And it will be found upon a comparison of these salutations or benedictions, that no one is so frequently used as that, which forms the first clause of the text, we have cited. 'The grace of our Lord Jesus Christ be with you all;' it occurs no less than eight times; sometimes standing by itself; sometimes connected with other petitions.

The whole benediction, as we have cited it from the epistle, in which, in this form it alone occurs, is familiar to every attendant on our churches, it being most frequently, though not always, or exclusively, used at the conclusion of our public worship. The first and the second petitions are readily explained and may at once be understood. It is familiar to every attentive reader of the New Testament, that the word, which we render *grace* signifies favor: and that when this wish or prayer is used, it is desired that the *favor* of Jesus Christ may be with us.

'And the love of God.' This also is sufficiently obvious. It means—may you have, and always continue to enjoy, the love, approbation, good will of God, whose favor is life, the spring of all blessing, temporal and eternal.

'And the communion of the Holy Ghost.' The only difficulty is in this clause, which admits, certainly, of different interpretations. If by communion, or participation, or distribution, as the term may denote, of the Holy Spirit, must be understood, the communication of *miraculous* gifts, such as those imparted on the day of Pentecost, then, of course, the petition is not applicable to the present day, when those gifts have ceased; and it must have been intended only for the times of the apostles.

But this limitation of the term is unnecessary. By the phrase Holy Ghost, or as more properly in modern English, Holy *Spirit*, is often intended spiritual good things in general. As in Matt. vii. 11. And when Jehovah promises to pour out his spirit upon his people, as by Ezekiel; and to make known his words to them, as in Proverbs, it is evident we are not to understand inspiration in the highest sense, but religious wisdom and understanding.

And if we compare parallel passages, expressing these wishes or petitions, we shall perceive, that what the apostles chiefly desire for those, to whom they write, are the general blessings of the gospel,—growth in grace, increase of virtue, and that peace, or happiness, which is their blessed consequence.

So that without a more particular investigation, at present, of the phrase, we infer, that by the communion of the Holy Ghost is meant a participation of the great blessings of the gospel: i. e. of the spiritual gifts, with which it is attended: light, knowledge, holiness, and virtue. And that it is with the greatest propriety, that we still pray in our churches, 'That the favor of the Lord Jesus, and the love or good will of God; and all spiritual blessings coming from the gospel may be bestowed, and ever remain with us. —*Vide Lardner in loco.*

[For the Christian Register.]

HEB. VI. 20 *with* HEB. VII. 3.

'Whither the fore-runner is for us entered—even Jesus, made an high priest, after the order of Melchisedec: and this Melchisedec, priest of the most high God—without father, without mother, without descent—having neither beginning of days, nor end of life; but made like unto the son of God,—abideth a priest continually.'

Innumerable speculations and fanciful conjectures have been framed on these passages, in which the writer to the Hebrews draws a comparison between Jesus Christ, whom he calls the 'High priest of our profession,' and Melchisedec, king of Salem, i. e. as most commonly supposed, of Jerusalem, and as his name imports, king of righteousness.

This Melchisedec is said to be 'without father and without mother, without beginning of days,' &c. either because no mention is made in scripture of his parentage, his birth or his death: or, more distinctly, because he did not derive his priesthood from his parents; it did not come to him, as to the priests under the law, by lineage or descent, nor did he transmit it to others. Neither was it limited, as was theirs, to a particular period. It had no beginning of days. The time of the priests ministration was called 'their days,' as we find in Luke i. 23. It commenced when they were *thirty;* and ended when they were *fifty.* Melchisedec on the contrary, remained a priest all his life, at least no mention is made of the time, at which his office ceased; and, still further, *being specially appointed* to his holy office by God himself, he is in these respects like unto the Son of God, who abideth a priest continually.—*See Hall of Norwich, Macknight, and Dabney's Annotations.*

BIOGRAPHICAL.

REV. JOSEPH BEALEY.

The following extracts from the memoir of Rev. Mr Bealey are selected from the London Repository. We do not offer them as presenting any extraordinary features either of character or life: nor have the publications of this gentleman, though commended for their sound sense, and practical, devotional spirit, been extensively known. But as an example of Christian virtue and ministerial fidelity amidst difficulties and discouragements, it may be contemplated with pleasure; and though the name of the individual may not be illustrious, his virtues should be honored and imitated.

Mr. Bealey was born in Lancashire of parents of singular piety and goodness. From them he received what is of infinitely greater value than the largest estate— a truly religious and Christian education. His disposition from his earliest years, was serious, benevolent, and pious, and he very soon in life made choice of the Christian ministry, as his future profession. It was the object of his strongest inclination, and he exerted all his energies, and the excellent natural abilities, with which Providence had endowed him, to become qualified for performing its duties with credit and usefulness.

Whilst at the academy, he deported himself in every respect, so suitably to his character as a candidate for the sacred ministry, that he conciliated the esteem and affection of his fellow-students, and of all who knew him, as well as the distinguished regard and friendship of his very amiable and excellent tutor.

On the removal of Dr. Enfield to Norwich, Mr. Bealey accepted an invitation to become the minister of the congregation at Warrington, and removed thither in May, 1786. In this place he was greatly respected and beloved, and established a high character as a Christian, a minister, and a scholar.

Perhaps few ministers have been more observant than he was, of the apostle's injunction—'Take heed to thyself and to thy doctrine, continue in them, for in doing this, thou shalt both save thyself and them that hear thee.' He always maintained a most exemplary conduct and character, and was remarkably diligent in performing all the duties of his office.

He always prepared his discourses with great care, and from the stores of his well furnished mind poured into them a rich variety of just and important thoughts, expressed in plain, manly, and not inelegant language, and arranged in the most natural and lucid order. It has often been remarked concerning him, 'Mr. Bealey never delivers a poor sermon.' As the subjects on which he chiefly dwelt in the pulpit were those in which mankind have the greatest interest; as his voice was remarkably pleasing, and his delivery very solemn; he was generally an acceptable preacher to candid and serious Christians of all denominations.

His devotional services were singularly excellent: a copious and delightful vein of pious sentiments ran through them, expressed in words the most suitable; every thing in his manner shewed that his whole soul was engaged in these sacred exercises, and it seemed impossible for any one to listen to his devotions without partaking of his devotional feelings, or being constrained to pray. He was 'instant in season and out of season;' besides the stated services of the Lord's day, he often preached lectures at different places in the neighborhood, on week day evenings, which were generally well attended ,and very conducive to the promotion of Christian knowledge and holiness, within the widely extended circle of his very scattered congregation.

He took great pains to know the real state of his flock, and attended with remarkable care to every case which required the peculiar notice of a pastor. Most liberally and cheerfully did he impart to the indigent of the substance which God had given him; and he heartily entered into every scheme which had for its object the relief of the wretched and necessitous, and the instruction of the young and ignorant. The instruction of the youth of his society and the children of the poor around him was indeed an object of his principal attention.

Hence, after the pattern of his beloved and honored friend, Dr. Barnes, he for several years met the young men of the congregation, in a large room contiguous to the chapel, on a Thursday evening, and lectured to, or rather conversed with them in regular order, on the evidences, the doctrines, and duties, of natural and revealed religion, and the means of virtuous improvement. Hence too he bestowed great pains in catechising; and ever since the establishment of a Sunday School in his society, he regularly spent about two hours every Lord's day morning, when he was at home, before he entered on the public labors of the day, in the school; superintending its management; calling up to him each class in its turn; teaching, admonishing or encouraging, as circumstances required.

After the afternoon service in the chapel, he again repaired to the school, and closed its exercises for the day with a short prayer, and a few hints of advice to the children. It was the great concern of his heart to be doing good, and his delight when an opportunity presented itself.

Though he was a 'master in Israel,' and could edify and delight the most judicious

and best informed Christians, he disdained not to consult the information and improvement of the youngest and meanest understandings.

Like his Divine Master, he fed the lambs and gently supported and led the feeble of the flock. His genius was solid and good, his understanding clear, his judgment strong, his memory faithful, and his learning very considerable and various. His passions, naturally cool, were brought under the most exact regulation. His diligence resolution, and perseverance were uncommonly great. His heart was remarkably honest; his friendship sincere; and his tongue under the guidance of wisdom and prudence. An inflexible integrity formed the basis of his character, and governed and directed his actions. Hence originated that careful, that impartial, that indefatigable, that truly painful investigation which led to the late change in his theological opinions; and the ingenous, open avowal of the sentiments he had adopted, though he expected, as indeed he experienced, that this avowal would be made at the expense of much that was very dear to his heart. The great excellencies of his character, however, improved by his Unitarian principles, as some who are not by any means friendly to them have been heard to acknowledge, and his ardent, elevated piety, his warm benevolence, the catholic spirit he breathed towards all who differed from him, and his constant concern and aim to do good, greatly lessened men's prejudices both against himself and his sentiments.

He had the satisfaction to find but very few of his people desert his ministry, and that as he himself stated in the preface to a sermon, published at their request and expense, in consequence 'of hearing with fairness and candor what he had to advance in favor of the religious opinions which he had adopted, as well as reading the arguments which have been urged in support of the Unitarian doctrines by others, no small number of those who were at first, greatly prejudiced against them were brought to embrace them from a full conviction that they are the genuine doctrines of the Christian revelation.'

He died August the 9th, in the 57th year of his age. His frame of mind was remarkably serene and happy through his whole illness; the result of an entire resignation to the will of God, a sense of his favor, and the hope of a blessed immortality. Speaking to his friend who writes this, a few days before his death, of the influence of his religious principles, he said, 'I have never been so truly happy in my life as during the last half year; and never have I enjoyed during any former illness, the peace and joy I have experienced through this. I have proved what Unitarian principles will do, and I find them all powerful, to support and console the mind under affliction, and in the prospect of death.' At another time he remarked, 'Our system, my friend, is greatly misunderstood: persons imagine that we depend for acceptance with God, and the happiness of heaven. on the merit of our good works: No,'—with peculiar animation of voice and manner—'Our dependence is placed on the free, the unmerited, unpurchased grace and mercy of God, declared unto the world by Jesus Christ our Lord, and confirmed by his death and resurrection: here I rest my dependence, and I am sure that I am safe.'

The writer, cannot help subjoining to this tribute of respect to the memory of his beloved friend, his own deliberate wish and fervent prayer, expressed in the words in which Dr. Bates concludes his account of Mr. Baxter and his dying behaviour, in his funeral sermon for that great and good man; who, like Mr. Bealey, was aspersed and caluminated by some, and the safety of whose everlasting condition they affected to doubt, on account of his dereliction from some of the dogmas of pseudo orthodoxy—'May I live the remainder of my life as entirely to the glory of God as he lived; and when I come to the period of it, may I die in the same blessed peace wherein he died; may I be with him in the kingdom of light and love forever.'

CHRISTIAN REGISTER.

BOSTON, OCTOBER 24, 1829.

EVENINGS OF AUTUMN.

To us this is the most religious season of the year. Nature speaks most impressively, if not most distinctly, of the goodness of God. The air seems loaded with an influence that breathes calm delight into the soul, the trees are rich in beauty, the day invites to healthful exercise, and the night is eloquent in praise of Him who made 'the heavens and all their host.' It has been said that no man ever lived an atheist; human experience bears irresistible testimony to the being of a God. We do not believe there is a man on earth, who could contemplate the deep glory of such evenings as some which we have had this month, and be unconscious of religious sentiment. The sun in its rising is glorious, and in its 'going down,' when it wraps itself in its mantle of crimson and gold, is yet more magnificent, but there is a majesty, a spirituality, a power in the distant stars, as they are seen through a clear atmosphere, that surpasses the effect of the brighter luminary. We can imagine them to be celestial intelligencies, offering their silent worship to the Creator. How calm, how grand, how solemn, how holy. It is impossible that the man of desperate purposes should look on that spectacle, and not hesitate in his wickedness, or that the undevout Christian should not be rebuked for the weakness and inefficacy of his faith. There is beauty every where, wisdom every where, love every where, but in no other of the material works of God are his perfections so clearly revealed to us as in the gentle and almost spiritual brightness of one of these star-lit nights.

It lifts us too above the earth, takes us away from worldly associations, awakens our consciousness of immortality, and enkindles our desires after a better life. Again we say it is impossible to gaze upon 'the starry heavens,' and not be benefitted—through the sympathy which it gives the beholder with the infinite and the eternal. We are standing on the earth, as on the threshold of God's abiding place, and send our glances into the courts where his glory is more apparent, and in spite of sin and scepticism, we must feel ourselves to be created for something purer than this world, more enduring than this life.

Let autumn exert its appropriate influence over us. Let us admire the works of Him who dwells in 'light inaccessible and full of glory;' let us tranquillize and purify our spirits by communion with Him, availing ourselves of the aids to this holy office which He has furnished in the character of the universe about us.

RELIGIOUS PRIVILEGES OF THE NEGROES IN CHARLESTON, S. C.

Our readers will find on our first page a letter from an intelligent citizen of Charleston, on the condition of slavery, and the prospects of alleviating it. With his views on this subject, confessedly difficult, and requiring, as well with us at the North as with our brethren at the South, the exercise of a sound judgment and an enlightened philanthropy, we cordially concur. And in those which we have expressed in former papers we see more and more reason to be satisfied.

We are thoroughly persuaded, that substantial service to the cause of emancipation, or any valuable improvements in the condition of slaves can be expected only from those, who can form a just appreciation of the difficulties attending it; and who are neither too blind nor enthusiastic to forget, that in seeking liberty for the '*bond*,' they must not be unmindful of the safety and rights of the 'free.' And, that in all probability, a system of immediate emancipation might be fatal to them both.

In connexion with this letter from our Charleston friend, we have seen with great pleasure a communication from the same city, which has just appeared in the 'Christian Teachers' Manual' for this month, and is addressed to the editor of that work. It is a most interesting account of the 'Religious Privileges of the Negroes in Charleston:' and we are sure it cannot be read without satisfaction. It is in entire accordance with other statements we have received upon the same subject; and one of its chief recommendations is in the following sentence, quoted by the editor, from another letter accompanying this account. We recommend the whole article to our readers; heartily wishing that all narratives of the state of religion among us were alike unvarnished.

'Of one thing,' says this writer, 'you may rest assured:—There is no exaggeration; not even bright coloring in my picture. *It is the simple truth.*'

The conclusion of this beautiful article is entirely justified by the premises: and we cannot help extracting it for the benefit of those, who may not happen to see this number of the Teacher's Manual.

'It must be delightful to those who are interested in the religion of this interesting class of people to perceive, that not a narrow ray of light, but the full glow of gospel radiance is thus poured upon them. Let them compare this fine apparatus of instruction even with free New England, and where will be found among the laboring poor half the interest in religion, which this survey presents? Personal observation will compel many to remark that in our Northern Cities many will be found to whom the devotional negro of the South may be an edifying example. The influence of this system extends to the plantations, where the relations of many of the city negroes reside, and it may not be uninteresting at some future time, to record the religious ceremonies of the country slaves.'

INFREQUENCY OF REVIVALS.

A resolve was passed at a recent meeting of the York Conference of Churches, of which the following is the substance;—'That the churches are under solemn obligation to make higher efforts than they have ever yet made to secure a *revival of religion* in our churches.'

The subject of the infrequency of revivals is also considered in an editorial article in the last number of the Boston Recorder.

After stating that the churches generally are at present in a good degree free from those faults which ordinarily grieve away the spirit of God, an anxious inquiry is urged into the cause of this withholding of the spirit.

'Is it not truly a day of darkness and gloom, and should not the general and anxious inquiry be, "Wherefore the Lord contendeth with us?"'

These quotations indicate the conviction that exists among Calvinistic Christians, that there is at present an unusual degree of what is termed 'deadness' or religious insensibility, in their societies. This, it seems, they attribute wholly to the withholding of the influences of the divine spirit. We might expect, indeed, that this cause would be assigned; and yet we cannot regard but with surprize, the inconsistency of our brethren, in representing these excitements as the work of God, when we see so much evidence, not only from their recent history among us, but from the constant plans and efforts adopted for renewing and keeping them alive, that they are of human origin.

And we are equally surprised that these ministers should be so deceived in regard to the cause of the supposed religious indifference of their people. Observant as they are of the signs of the times in other things, and skilled in the knowledge of the passions and weaknesses of mankind—how is it that they so misapprehend the true cause of the late 'infrequency of revivals'? How manifest is it on a moment's reflection, that the public mind, like an overstrained bow, has been excited till it has lost its elasticity, and is incapable of being roused by the *same* methods, or perhaps by *any* methods, to the same extent as formerly.

Whilst we sincerely concur with our brethren in urging the duty of self-examination, we would ask—not in the spirit of fault-finding, but in Christian faithfulness—whether, by overlooking this circumstance, they do not countenance injurious apprehensions of the divine Being, in attributing the state of things they lament, to the withholding of the divine influences, against many apparent reasons for their liberal bestowment?

CRITICAL NOTICES.

CHRISTIAN TEACHERS' MANUAL, *for October*, 1829. This number completes the third volume of this work. We think it one of the best that has appeared. In the first article we have a discussion of the important question, whether religious instruction should be communicated to children, as a mere matter of fact and authority, or whether the teacher should, as far as possible, address their understandings, encourage them to judge of these things of themselves, and thus strive to make their faith the result of their reason? We are then presented with an interesting and valuable communication from a correspondent in Charleston, S. C. respecting the religious privileges of the negroes of that city, which we have noticed in another column. The third article is an essay on the Parables of the New Testament, which will be read with pleasure and advantage alike by the young and the mature.—Then follows a Sunday School Exercise, explanatory of a part of the 4th chapter of Luke's Gospel. We have next 'An Account of a Beaver Colony,' equally interesting and instructive. A piece of original poetry on 'the night Blooming Cereus,' concludes the number.

THE TOKEN, *a Christmas and New Year's Present.—Edited by* S. G. GOODRICH. *Boston:* CARTER & HENDEE. MDCCCXXX.

This beautiful annual—to adopt a word which the elegancies of modern literature seem to have made necessary—has appeared in more than usual splendor of typographical execution. The engravings are all good, and one or two of them are the finest proofs of American success in this department of the arts that we remember to have seen. We have not read enough of the work, to allow us to speak of its literary character. The extracts which we have given in this and in the last Register—'The Sea,' by Rev. Mr. Greenwood—will satisfy our readers that it contains one excellent article, and the names of Pierpont, Gilman, Flint, Miss Sedgwick, Mrs. Child and others who are known as our best writers, justify the belief that the contents of the Token will not disappoint expectation.

A SERMON *delivered July* 29, 1829, *at the interment of the* Rev. GEORGE MOREY, *A. M. Senior Pastor of the first Congregational Church in Walpole, by* DANIEL CLARKE SANDERS, *D. D. of Medfield*, 1829, pp. 16.

Some weeks ago an extract from this sermon was sent us, which we inserted in our paper of the 10th instant. It was a brief, but interesting sketch of the life and character of Mr. Morey. We have since received from a friend the entire discourse. The happy manner in which the trite topics, suggested by a funeral occasion, are treated in this performance, induces in us the wish that the preacher, whose style is simple and animated, and whose composition breathes such a spirit of piety and charity, would oftener speak to the public through the press.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

CHARACTER OF HUGH PETERS.

[Continued from our last.]

The only remaining testimony of any consequence against him was this. Several persons declared that they had heard him preach, not long before the King's death, very violent sermons against him. There is some slight discrepancy among them with respect to dates, &c. But the most serious objections to their testimony are these. They impute to him language wholly different from any contained in his discourses published about that time. Testimony respecting expressions uttered in such seasons of excitement and confusion, and given after the lapse of twelve years ought to have been received with great caution. The passages which the witnesses repeated were so long as to render it difficult to account for their having remembered them through such a period of years. Although composed of complicated clauses and scriptural allusions, they were marked with a minute resemblance that ought to have rendered them suspected. And it was a very bad circumstance for the veracity of the witnesses that they all remembered nearly an equal amount of the discourses. I cannot refrain from quoting, with reference to this part of the testimony, the quaint remark of the American biographer and namesake of Mr. Peters. 'Those witnesses' says he, 'had strong and long memories, and paid much more attention to sermons at that period than people now do.' And it is probable that he is correct also in affirming 'that if every word had been spoken which the witnesses swore to, they did not constitute treason by the English law.' It is easy to imagine what a different aspect the report of his trial would have assumed, had Mr. Peters been allowed to procure the assistance of experienced and able counsel, or had he himself been a lawyer; had a reasonable notice been given him, that he might have summoned witnesses and collected testimony; and had a more close process of cross-examination been allowed. As it was, every one can judge whether a fair trial was afforded him. And whether there were sufficient grounds to condemn him to the cruel and shocking death which he suffered.

In opposition to the evidence against him, I would again present his solemn assertion, in the hour of death, of his innocence of the condemnation of the King; and his declaration, made to his daughter, in an unreserved communication only a few days before his execution, that instead of striving to bring on the King's death, he had endeavored to save his life.

There is before me a copy of a document which Hugh Peters, three times, on his knees, implored King Charles to sign, and which, it has been said, he would have signed, had it not been for the interference of those around him. It concerned the church. And although it would have established a different form of ecclesiastical government from that now sustained by Great Britain, it would have been Episcopacy still. Episcopacy in its strict, and as Mr. Peters believed, in its primitive sense. If King Charles had signed it, the civil wars would have been composed, his life would have been saved, and the communion of the established church would ever after have been, what it has never yet been, a majority a vast majority of the British people.

I might insist upon Mr. Peter's invariable benevolence and compassion (proved in my last communication) towards the *friends of the King*, as presumptive evidence of great force that he could not have been actuated by a feeling of malignity towards *the King himself*. But I waive it, and proceed to the last argument I shall produce—his writings.

In none of them are there any indications of the vindictive spirit that has been imputed to him, but in all of them, which have come under my observation, there are throughout traces of a merciful and benignent disposition. I have just finished a repeated examination of a sermon, delivered on an occasion when such a spirit towards the King would have been most likely to shew itself. It was preached at a moment of great success over the royal cause, at the command of the Parliament, the army and the city of London, when the whole country 'from Edinburgh to the lands end in Cornwall' had just been thrown into their power, and the excitement of the warlke passions was heightened by the flush of triumph. It presents no signs of malice towards the King, neither does it exhibit the least desire or inclination to inflame still more the anger of the people towards him. On the contrary, it expresses the greatest abhorrence of the unnecessary shedding of blood, and invokes all who listen to observe the rules and principles of justice and benevolence and charity. As a specimen of intellect and oratory this discourse has few, if any, rivals in the language. There is, it is true, an athletic roughness occasionally in the style, but it is in harmony with the tempestous character of the times, as well as with his own native energy. It is deformed with the elaborate conceits prevalent in his age. There are too frequent instances of coarse allusion and homely diction. But, while it makes near approaches to the classical richness and splendid abundance of Jeremy Taylor, it has, it seems to me, more variety, more originality, more brilliancy, and more liveliness of manner and thought, than even that great genius himself can boast.

In concluding my examination of the charge against Mr. Peters, of having taken an active part, in bringing on the death of the King, I will qnote the opinion of Mr. Hallam, remarking, by the way, that the writings of Mr. Peters, which it is probable never arrested the attention of this judicious historian, entirely overthrow the imputation of his having been 'a very odious fanatic.' Speaking of the execution of the Regicides, the author of the 'Constitutional History' observes; 'There can be no reasonable ground for censuring either the King, or the Parliament for their punishment; except that Hugh Peters, though a very odious fanatic, was not so directly implicated in the death of the King as many who escaped; and the execution of Scroop, who had surrendered under the proclamation, was an inexcusable breach of faith.'

The dislike which Mr. Hallam betrays in this passage towards the personal character of Hugh Peters, places his opinion, that he ought to have been excepted from the punishment of the Regicides, above the reach of suspicion, and increases the weight of its authority.

In the remaining communication I shall consider the charge against Mr. Peters of his having been 'a very odious fanatic.'

Respectfully,
Your obt. servt.
C. W. U.

[For the Christian Register.]

EDUCATION BY CORRESPONDENCE.

MR. EDITOR,—It has given me pleasure to observe a disposition to admit into your columns articles elucidating the subject of education. It is so connected with the great interests to which your paper is devoted, that I should be glad to see it often discussed by yourself and your correspondents. A friend showed me the other day a letter written from England, containing a prospectus issued by a lady, whose plan seemed to me novel. It is liable to some objections, especially in regard to the price demanded of single pupils, which is exorbitant. But the essential features of the scheme are worthy of attention. I know young ladies, who after leaving school have two or three of the most valuable years of their lives, that are comparatively lost for want of such advice in the employment of their time, and the culture of their powers, as is here proposed. The necessity of writing under such circumstances would afford great assistance in acquiring correct habits both of thought and of expression. It is not my wish however to recommend this plan, but to bring it into notice in this country; and I have therefore obtained permission to send the MS. to you, and ask for it a place in the Register. A SUBSCRIBER.

The important years which follow the close of a young lady's school education, are often wasted or insufficiently employed, for want of that guidance and encouragement which are essential to the successful pursuit of study. Even where there is sufficient intelligence to perceive the value of the leisure which can be commanded during these years,—and sufficient industry to secure the important time while the opportunity remains, much labor is lost from a deficiency of experience as to the proper objects of knowledge, and the best mode of pursuit. The superintendence of a governess is not at that age necessary or desirable; while the guidance of an experienced friend is more wanted than perhaps at any other period of life. The need of such assistance is felt by many parents on behalf of their daughters, and by many young ladies themselves; and the frequent expression of their wants and wishes has given rise to the following plan.

Miss ****** purposes to superintend the course of study of young ladies by correspondence, a mode hitherto untried, but obviously advantageous in various ways, if conducted with fidelity on the part of the guide, and diligence and freedom on that of the pupil. The exercise in composition is highly important, and by being obliged to describe the processes of thought and to set down the results of study in writing, the pupil is furnished with a test of her own progress, and the instructress enabled to apply advice and encouragement where they are most needed.

The course of reading which may be thus pursued comprehends the evidences of Christianity, and (unless objected to) the study of the Bible and of Practical Divinity: Mental and Moral Philosophy: History: the Elements of Political Economy: the Belles Letters: and Poetry.

The whole course would occupy not less than three years, the letters being changed once a fortnight, but parts may be pursued to the exclusion of those which previous attainments of the pupil and other circumstances may render unnecessary.

The terms are 25 guineas per annum, one vacation of six weeks in the summer being allowed. If the correspondence be more or less frequent than has been above mentioned, the terms will be varied accordingly.

It is suggested that classes of young ladies might be formed among friends residing in the same neighborhood and inclined to pursue their studies together, and they might take it in turn to correspond. The advantage to each would of course be lessened in some respects, but the terms might thus be proportioned to the means of some, who would otherwise be excluded from the correspondence. Five pupils subscribing 10 guineas per annum each, might by writing in a class receive the best advantages of the superintendence proposed.

Miss ****** not being wholly inexperienced in the guidance of young minds anticipates much satisfaction and pleasure in her employment, provided her young friends will second her exertions for their improvement, by copious and unreserved communications and by a diligent pursuit of the knowledge which it is their object to attain.

Norwich, 1829.

[For the Christian Register.]

MR. RUSSELL'S LECTURES ON READING.

MR. REED,—I have attended with great pleasure two lectures of Mr. Russell, on Reading. His first lecture was on the prevailing faults in reading. These he pointed out in a very clear manner, arranging them under several heads, and exemplifying them very forcibly, without caricaturing them, so as to make them obvious even to the most obtuse ear. He read several passages, first in the faulty modes, and then in the correct manner. Few persons probably were present, who were not led to feel that they were often guilty in reading of some of the errors which he noticed. Mr. Russell in his second lecture considered inflections, pauses, and emphasis. His remarks on these topics were very just and discriminating and showed a very thorough and critical examination of the subject. This lecture, was illustrated by reading the same passages with an improper inflection and with the proper inflection.

Mr. Russell's lectures seem to be well deserving the attention of all persons who are required to read or speak in public. He is master of his subject. His delivery is good. His voice is clear, full, and expressive; and his utterance distinct and forcible. Any one who is a lover of good reading, an accomplishment equally rare and delightful, will be gratified by hearing this gentleman. Among other pieces he read Campbell's Hohenlinden, Bruce's Address to his Army, Mrs. Hemans's Casabianca, a passage, I believe, from one of Scott's Tales and a part of the Ballad of Gilderoy, with great correctness, animation, and feeling. All the persons present with whom I have conversed speak of the impression produced on them as one of unmingled pleasure. His reading of these familiar passages seemed to bring to light new beauties which we had never before supposed them to possess. X.

[For the Christian Register.]

FIRST CONGREGATIONAL CHURCH.

It has been repeatedly asserted, of late, 'that the Salem Church was the oldest Congregational church in America.' In the Christian Register of the 10th, inst. this is said 'to be an historical fact;' this church 'having been formed before that of Plymouth.'

But is this statement altogether correct? The first formal organization of a church in New England was, indeed, in Salem, in August 1629. But there was a church of Christ at Plymouth several years before. For though no new church was there formed, and though the whole of Mr. *Robinson's* at Leyden did not come over, yet it is expressly said, 'that those who came to America were an *absolute* church by them-

selves.' So they were considered, and so they acted. They were in a church state; they called themselves a church; and they exercised the powers of a church. If there ever was a church at Plymouth, there was one before 1629, and from the beginning in 1621. There was no new organization; but the members of Mr. Robinson's church, who come to Plymouth were a complete and perfect church, and so existed from the earliest settlement of the place. The accurate writer of 'notes on Plymouth,' in the Historical Collections, it is believed was correct, when he said, 'that the Plymouth church was the *first* church of Christ in New England.'

Mr. Robinson's church was, at first, called an Independent church. But it was no more independent than the New-England churches have always claimed to be. And that church, in early times, admitted the propriety of advice from other churches, though it denied their authority or right to dictate.

The oldest congregational church in New England, or in America, then, is the church of Plymouth. It sent messengers, or delegates, to Salem, to assist in, or to countenance the formation of the church in that place in 1629. The Plymouth men went to Salem by invitation, and not as individual Christians; but as members and representatives of an already existing church.

A.

[For the Christian Register.]

INQUIRIES ABOUT SICK FRIENDS.

Mr. Reed,—Is not the following extract from Dwight's Travels in Germany worth insertion in the Christian Register? It describes a custom that certainly has its advantages. The habits that prevail, among us subject a family in which there is sickness, to inconveniences at least, if not to serious evils, which are endured without complaint because they are connected with the expression of sympathy that is delightful at such a time, but if the latter could be secured independently of the former, every one probably would rejoice. How often is the quiet of a sick chamber interrupted, and the patient perhaps disturbed by the intrusion of a servant with a message from some friend who has called to made the kindest inquiries. And how often are the members of a family obliged to answer such inquiries in person, when seclusion would be far more agreeable to their feelings. If the reply is received from a servant, little confidence is placed in what he says, since he is supposed to have but an imperfect knowledge of the truth. The German custom avoids any unseasonable call upon the inhabitants of the house, without depriving them of a single act of kindness, and affords their friends the most correct information. I have little doubt, that if the practice were introduced here, it would soon be generally adopted. Visitors who called with the intention of offering their services in nursing, watching &c. might write against their names a request that such services, if needed, should be claimed. G.

'There is another custom peculiar to this country, at least I have never heard of it excepting in the north of Germany. When an individual is sick, the friends of the family call and ring at the door. In the hall they find a book lying on the table in which some one of the family writes every morning and evening the state of the patient's health, giving all those particulars which would be interesting to the friends of the individual. Under these morning and evening bulletins, all those who call write their names, to apprize the family of their sympathy. They never see the members of it, unless they have some other object than ascertaining the condition of the patient. This custom saves them from not a little of the inconveniences, to which the family of the invalid are frequently exposed with us, by the protracted calls of friends, as well as from the continual pain to which every new inquiry and melancholy reply subjects them. There is something so unostentacious in this silent sympathy, and at the same time apparently so sincere, that it seems to me like one of the few beautiful vestiges which remain of a poetic age.'

Commonwealth of Massachusetts.

BY HIS EXCELLENCY LEVI LINCOLN,
Governor of the Commonwealth of Massachusetts,

A PROCLAMATION

FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

In the close of a year distinguished for the general prevalence of Health, for the abundant products of the Earth, and for the continuance of the blessings of Public Peace and Domestic Happiness, the Citizens of this Commonwealth will seek opportunity, after the exemplary manner of past time, unitedly to offer to the Wise and Benevolent Author of all their enjoyments, the fervent acknowledgments of Dependence, Gratitude and Praise.

With the advice of the Executive Council, I do, therefore, appoint THURSDAY, THE TWENTY-SIXTH DAY OF NOVEMBER next, to be observed as a Solemn FESTIVAL of THANKSGIVING to Almighty God.

And I invite the People of every denomination, to repair, on that occasion, in their respective Religious Associations, to Altars, dedicated to His Worship, and with hearts enkindled to Adoration, by a review of the rich and unmerited mercies which they have individually experienced, to address to him the Prayer and the Praises, which a deep sense of their relation to the Giver and Sustainer of their lives, the Disposer of their worldly circumstances, and the Sovereign Judge of their probationary existence, shall indite. And may they be faithfully impressed with the unnumbered causes of Gratitude, which their situation presents, as Members of a Political Community. That they live in a land of Freedom, where the rights and powers of the Citizen are exercised, alike, in Forms, and over the Administration of Government. That they have Schools and Seminaries of Learning, and high means of Intellectual and Moral Improvement. That they enjoy Religious Liberty, and as Christians, in possession of the Gospel, without the fear of man to restrain them, may refer to the Revelation of Divine Will, for their instruction and guide in life, for support and consolation under its trials, and for the final sanctions of Duty, Fidelity and Virtue.

Let not the day be abused to indulgencies inconsistent with its appropriate religious observance; but by private meditation, public offices of devotion, and social enjoyment in the Family Circle, with Kindred and Friends, by deeds of Charity to the Destitute, and an expansive sympathy with the Afflicted and the Oppressed, wherever they are, may we all be excited to more Ardent Piety towards God, purer Benevolence, and greater usefulness to our Fellow Men.

Given at the Council Chamber in Boston, this nineteenth day of October, in the year of our Lord one thousand eight hundred and twenty-nine, and the fifty-fourth of the Independence of the United States of America.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

Edward D. Bangs, *Sec'y.*

God save the Commonwealth of Massachusetts!

RELIGIOUS INTELLIGENCE.

DEDICATION IN MILTON.

On Wednesday Oct. 21st. the meeting house erected for the Second Congregational Society in Milton was dedicated with the usual services. Prayer by Mr. Gannett of Boston; Reading of Scriptures by Mr. Greenwood of Boston; Dedicatory Prayer by Dr. Pierce of Brookline; Sermon by Dr. Lowell of Boston; Prayer by Dr. Harris of Dorchester; Benediction by Dr. Richmond of Dorchester. Anthems were also performed by a very large choir, and two original hymns sung, which we have placed on our fourth page.

Dr. Lowell's text was taken from Ezra vii. 20. 'And whatsoever more shall be needful for the house of thy God, * * * bestow it.' His sermon was marked by the seriousness and impressiveness that are usual characteristics of his preaching. It contained excellent counsel clothed in graceful diction. A brief contrast between the gorgeousness of the Jewish and the spirituality of Christian worship—served as an introduction to remarks on the duty and means of rendering the worship of the church acceptable—by the establishment of a regular ministry, and constant attendance on its services, by the feelings of reverence, humility, and self abasement that should attend and the preparation that should precede worship, by a regard to the peculiar character of Sunday, and especially by the culture of habitual seriousness and devotion. On this last topic the preacher dwelt with earnestness, and we trust with effect. He closed with an allusion to the purposes for which the products of the neighboring quarry had been transported to the heights of Charlestown. While, said he, we honor them who sacrificed so much to secure our liberties, let us remember that divine favor through which they were successful; 'let there be a monument in every heart, that shall reach to heaven, and let the inscription be, Glory to to God.'

The Railway Church, as it is familiarly called, being situated within a few steps of the Quincy Railway, is a remarkably neat edifice. We have seldom seen one which in its plan and appearance we thought more worthy of imitation. Without costly elegance, it is chaste and almost beautiful. Constructed of rough granite, in the Gothic style (so far as the prominent features are concerned) its exterior is agreeable. The internal appearance, in the style of finish given to the ceiling and the pews, attracted on Wednesday universal approbation; and we recommend to persons who may be seeking a model of a village church, to look at this building. It is moreover a cheap house; the price at which the highest pews are appraised is $150. We subjoin a few memoranda, furnished by a friend.

'The new Congregational Church near the Railway, Milton, is 70 feet long, by 45 wide—contains 70 pews on the lower floor, appraised at from $30 to $150—has a singing gallery, with a few free seats for strangers, &c. Estimated cost $5000, which will be increased by contingencies, to nearly $6000, when wholly completed. The house is situated near the line between Milton and Quincy. The society is composed of persons belonging to those towns, who have principally been induced to build here, and form a new society, from a consideration of the local convenience, their residence being remote from the other places of worship in their respective towns.

'The situation of the house is good, and the building is deemed a model of neatness and economical construction.'

Church Conferences. The Calvinistic churches of Maine are generally associated under the title of 'Conferences.' The York Conference held its 8th annual meeting recently at Saco, when a resolve was passed that the Conference be divided into companies of three churches each, and that a committee consisting of one minister and three laymen be chosen from each church, who should visit every member of these churches.

The purpose of the visit is not stated. One motive undoubtedly is, to excite the religious feelings, and to awaken a stronger interest in the religious movements and enterprises of the present period. Its tendency will probably be, if the undertaking is performed with skill, to strengthen the influence, of the clergy, over the minds of the people; and to render more perfect the organization of the party.

Missions in Greece. A letter recently received from one of the Missionaries in Greece, alluding to the recent marriage of Mr. King, to a Greek lady, says, 'This event will fix him in Greece where he has had a most favorable introduction to both rulers and people, and has a wide field of usefulness open before him.'

On the subject of missions in Greece our readers are referred to the extracts on our last page, of a letter recently received from Dr. Howe, in Greece.

American Board of Missions. The twelfth annual meeting of this Board was held at Albany the 6th instant. The following is a copy of the Treasurer's Report.

Expenditures of the Board for the year ending August 31, 1829	$92,533 13
Amount for which the Board was in debt, Sept. 1, 1828	22,179 71—$114,712,84
The Receipts of the Board during the year, are as follows:	
Donations	$94,870 90
Legacies	9,671 34
Interest on Permanent Fund	2,375 52
Received for Miss. Register	10 58
	106,928 26
Balance for which the Board is in debt,	7,784 58

Biblical Society. On the 29th ult. a public meeting was holden in Boston, to consult upon measures for promoting the knowledge of the Bible in the original languages. For the accomplishment of this object an association was formed, and a resolution was passed, that it should do all in its power to encourage and sustain a periodical. [The 'Biblical Inquirer,' a quarterly about to be published at Andover, by Prof. Stuart and Mr. Stowe.] A constitution was adopted, Prof. Stuart appointed President, and many gentlemen in different parts of the United States were elected Vice Presidents and Directors. Among the names we discover those of the Rev. Dr. Turner, of New York, and the Rev. Mr. Potter of Boston.

Bost. Rec. abr.

We understand by our late advices from Rome that on the occasion, of Bishop Portier's visit to the Holy See, the city of Mobile, in the State of Alabama, was raised to an Episcopal See by his present Holiness. Pius VIII. and the Right Rev. Doctor Michael Portier, transferred from Olenes, and constituted its first Bishop, as also Vicar Apostolic of the Floridas.—*Roman Catholic Miscellany.*

The Treasurer of the Evangelical Missionary Society acknowledges the receipt of forty dollars from the Female Cent Society of the Rev. Dr. Bancroft's Parish, Worcester.

SUMMARY.

Foreign News. Paris papers to Sept. 19th and those of London to the 14th have been received at New York.

The Russian Army entered Adrianople on the 20th August [114 miles from Constantinople] and a part of the troops were then considerably advanced towards the capital.

The Russian Admiral had captured Iriada, (about 60 miles from Constantinople, on the Black sea.)

An article dated Odessa, Aug. 30, states that 'negociations for peace were about to be opened, as the Porte had no further means of resistance in Europe. The Sultan was however making great efforts to terminate the war to as much advantage as possible.

Reports are in circulation that the English Cabinet had determined to declare war against Russia, if France and Austria, would join. We consider this quite doubtful; as we do also a report that a serious misunderstanding has occured between England and France.

It is the interest of England to keep the powers of Europe from an interference with her operations and authority in India, as well as from a participation in its trade. Any other power in the place of the Turkish, would probably enter largely, and much to the detriment of England into the India trade through Egypt, and might come in collision with the English power in India. It is intimated that it will, therefore be the policy of England, in the event of the fall of Turkey, to fix her eye on Egypt, as the only point by which to maintain the exclusive sovereignty of India.

Turkish power in Europe. Bell's Weekly Messenger, speaking of the policy of Europe towards the Turks, intimates that the Turks are tolerated by England and France and Austria, because they stand as a barrier to the growing land dangerous power of Russia, and prevent her encroachment on the continental States and the extension of her authority to India, through Egypt.

"If she [Russia] once establishes herself in Turkey, [says the Messenger,] Hungary will next fall, next Austria, next Italy; and with the possession of the Black Sea, and the outlets of the mighty rivers which fall into it, (added to which, would be some of the most important positions in the Mediterranean,) Russia would become an object of dread to all maritime continental Powers. It is the policy, therefore, of Europe to resist this engrossment of Turkey, and the dismemberment of a state, whose tottering limbs, though feeble and enervate on the parent trunk, would become mighty and overpowering if united to a young and vigorous frame."

The War. In a letter recently received from one of the missionaries at Smyrna, the late news respecting the progress of the Russians towards Constantinople is confirmed. The endeavors of the Sultan to raise a levy *en masse* were not cordially received by the people in Constantinople.

The news of the defeat of *Don Miguel's* expedition against *Terceira* had been received there, and had occasioned great exultation among the Constitutionalists of Spain. It was the general opinion that Don Miguel had exhausted all his means, and had no where to look for resources but to his relative of Spain.

It will be recollected that all the foreign Ministers (with the exception of the American Charge d'Affairs) residing at Lisbon, declared their embassies at an end, when Don Miguel proclaimed himself to be King of Portugal, and we have no information that any of them have resumed their functions. This and other circumstances, made the affairs of the Usurper wear a very *sombre* aspect before the signal defeat of his expedition. They must now become desperate.

Centinel.

Portugal. The last accounts indicate that the Queen's party had acquired considerable confidence from the disasters attending the operations of the king. The country was of course unsettled. Troops had been sent to Braga, to put down an insurrection.

Greece. Accounts from Navarino, of Aug. 13th say—The Hellenic National Assembly has closed its session. Full powers have been granted by it to the President of Greece; and it has passed a vote of thanks to the King of France, for his generous interference in the affairs of Greece, and for the expedition to the Morea. The Assembly decided that the President of Greece should be subject to the authority of a Senate composed of twenty-eight members, seven of whom to be chosen by himself, and the balance of twenty-one to be selected from twenty-four candidates designated by the General Assembly.

Late from France. A letter dated Havre, Sept. 20th, states, that a treaty of peace was signed at Adrianople on the 20th of August. The report is not impossible, as accounts from Constantinople state that commissioners authorized to make peace left that city as early as the 15th of August. The only circumstance which renders it doubtful is that the passengers by the vessel which brought the letter were not apprized of the reported fact on leaving Havre.

General Lafayette. The Paris papers contain long accounts of the reception of General Lafayette thro' the Provinces. A London paper in noticing this event says—"Never was King so feasted and treated as this venerable remnant of the revolution has been. In every quarter he has been received with shouts of triumph and congratulatory addresses.

The American Monthly Magazine. The October number of the Monthly Magazine is just published. The following is a list of the Contents. Medical Theories; Sebago Pond; To ——; On Popular Errors; The Idle Man; Stanzas written on a blank leaf of the Fiary Queen; On the Gratuitous Administration of Justice; Lake George; The Substance of a Sickness; Specimen of a Canto; Review of Dana's Thoughts on the Soul; A Morning Walk in Autumn; Editor's Table.

A gentleman of Georgetown, D. C. has recently visited New- York and Philadelphia for the laudable purposes of obtaining pecuniary aid for the African Colonization Society, and has met with some success.

Mr. Owen, of Lanark, arrived in the Pacific at Liverpool. 'He says the Americans are not capable of governing themselves, and he consequently abandons all idea of reforming them.'

Rumford Premium. The American Academy of Arts and Sciences, in conformity to their vote accepting the donation of Count Rumford will at their statute meeting in May next, take into consideration the discoveries and useful improvements which may come to their knowledge, which shall have been "made and published by printing or in any way made known to the public in any part of the continent of America, or in any of the American islands, during the preceding two years, on heat or on light;" and will award to the author on the most important discovery or improvement the Rumford premium, a gold and a silver medal of the value of three hundred dollars, and the further sum of about fifteen hundred dollars in money, it being the interest of said donation for the two years. Applications for this premium founded on any discovery of improvement, coming within the conditions prescribed by Count Rumford, addressed to the officers of the society, will, of course, be duly attended to.

Daily Adv.

A plant has been discovered in Manilla (East Indies) which is used by the natives for coloring blue.—It grows much larger and more luxuriant than indigo, and is said to be equal in quality. It has been subjected to chemical analysis to test the durability of its dye, and has been found to resemble indigo so closely that it has been subjected to the same commercial regulations which govern the trade of that article.

A CARD.

The undersigned takes this method to express his gratitude to those gentlemen, Clergymen and Laymen, who have taken so much interest in his contemplated Ecclesiastical Register, as to collect and transmit matter for its pages. He would particularly mention the kindness of the authors of the Ecclesiastical Sketches of Maine, and of the Gazetteer of New-Hampshire, who have given him the use of such parts contained therein as might be wanted.—It is his intention to prepare his little manual for publication without unnecessary delay, and he respectfully requests those Clergymen and others, who have not already sent, and who are desirous that accounts of their respective Churches and Pastors should be fully and correctly given, to forward the necessary information soon. It may be proper for the compiler to say, that his only object in this undertaking is, to spread before the public the most prominent facts relative to the Churches and Ministers of all denominations in New-England in a condensed form, and in a work which may be obtained at small expense.

The facts which it is intended the Register shall contain are these: respecting each Church, the *name* of the denomination to which it belong; the *time* of its organization; the *name* of *each* of its *Pastors*; the *dates* of their *settlement*, and of their *dismission*, or *death*; and of the number of *members* in 1828. And respecting each Minister, the name of his *native place*, and of the *College* where he was educated, (if so educated,) with the year he graduated; the different *places* where he has been settled; and his *age* in 1828, if living, and of those who are dead, at the *time* of their *decease*. And where practicable, accounts of *revivals* of *Religion*. These facts will be compiled in the form of a schedule or table, consequently much information will be contained on a single page.

Henry Davidson.

Waldo, Maine, Oct. 5, 1829.

To Correspondents. We intended last week to acknowledge the receipt of a communication entitled, 'Religious Liberty,' which we are compelled to decline publishing, as we think it would awaken feelings of an unpleasant, and probably an injurious nature, for which there would be an equivalent benefit. We have also received no anonymous obituary notice, which we cannot insert, unless the writer will favor us with his name, as this is our invariable rule.

MARRIAGES.

In this city, on Tuesday evening, Mr. Samuel S. Lynch, of New York, to Miss Frances; daughter of Mr. Joseph Whall, of this city.

In Charlestown, Mr. Joseph W. Niles, of Boston, to Miss Mary P. Rand, of C.

In Milton, on Sunday evening last, by Rev. Dr. Richmond, Capt. Jazaniah S. Ford to Miss Caroline A. Russell, daughter of the Hon. Jonathan Russell. On the same evening, Mr. Moses Whitney, jr. to Miss Elizabeth Sanderson, all of Milton.

In New-Boston, Rev. Samuel Wallace Clark, of Greenland, to Miss Frances M. Clark.

In New Orleans, Mr. James T. Allen, of Boston, to Mrs. Louisa Gates, widow of the late Capt. John Gates.

DEATHS.

In this city, on Tuesday, Catharine, widow of the late Samuel Eliot, Esq. aged 71; Juliet Dean, daughter of the Rev. Paul D. aged 2 years and 6 months.

In Hingham, Mrs. Martha Lane, aged 27: Elizabeth Holbrook, child of Capt. George Thaxter; Mr. Elisha Cushing, aged 83; Miss Lucinda, third daughter of Mr. Edward Wilder, aged 18.

In New Bedford, Wm. O. son of Rev. Orville Dewey, aged 5 years.

In Groton, Hon. James Prescott, formerly Chief Justice of the Court of Common Pleas for Middlesex County, and more recently Judge of Probate.

In Middletown, Conn. Mrs. Alsop, relict of Richard Alsop, Esq. aged 90.

In New York, on Sunday morning, in the 65th year of his age, Rev. William Harris, D. D. President of Columbia College.

NOTICE.

THE semi-annual meeting of the 'Unitarian Book and Pamphlet Society' will be holden at the Vestry in Berry-street, on Monday evening next, at 7 o'clock.—The attendance of members and others interested in the objects of the society, is particularly desired.

Oct 24. F. T. Gray, *Sec'y.*

REMOVAL.

THE Office of the Christian Register is removed to School-street, to the Chambers over the Washington Circulating Library.

VALUABLE AND POPULAR SCHOOL BOOKS,

PUBLISHED by J. & J. W. Prentiss, Keene, N. H.—and for sale by the Boston Booksellers, and most of the Booksellers in New England and New York.

'The Literary and Scientific Class Book'; embracing the leading facts and principles of Science, illustrated by engravings; designed as Exercises for the reading and study of the Higher Classes in common Schools; by Rev. Levi W. Leonard.

Few Books issued from the American Press have received higher or more deserved commendations, in the first Literary Journals, and from individuals of the first standing, as a work eminently useful for *raising the standard of education* in our Common Schools, by its use both as a Class Book and for recitation.

'Adam's New Arithmetic'; in which the principles of operating by numbers are *analytically* explained and *synthetically* applied—thus combining the advantages to be derived both from the inductive and synthetic mode of instructing; by Daniel Adams, M. D., Author of the Scholar's Arithmetic, School Geography, &c.

Perhaps no work of the kind ever met so kind a reception and so rapid a sale as Adams's New Arithmetic. Among the numerous high recommendations, are the following. Messrs. Sereno E. & H. Dwight, of New-Haven, say, "We have introduced Adams's New Arithmetic into our Gymnasium; as we believe it *superior to any other* with which we are acquainted. New Haven, Jan. 16, 1826."—Mr. Stowell of the Lancastrian School in New Haven, says, "The examination of it has afforded me much satisfaction. The analytical and synthetic methods of teaching are very happily combined. The explanations are very clear and full."—Professor Olmstead, of Yale College, considers it 'among the *best* of our elementary treatises.'"—Rev. Mr. Leonard, of Dublin, observes, "The useful and practical examples with which the work abounds, must confer upon it a high value."—Recommended also by the State School Commissioners in Vermont.

The 'Scholar's Arithmetic, by Daniel Adams, M D.

'Easy Lessons' in Reading, for the use of the Younger Classes, in Common Schools; by Rev. Joshua Leavitt, Stratford, Conn. This Popular Work is intended to follow the Spelling Book.

This work is also recommended by the School Commissioners in Vermont.

JUST PUBLISHED,

'Sequel to Easy Lessons'; a Selection of Reading Lessons for Common Schools, designed to be used after Easy Lessons in Reading, American Popular Lessons, Boston Reading Lessons, and other works of a similar rank; by the Author of the 'Literary and scientific Class Book'.

The Selections are such as will highly interest the Scholar, and are well adapted to promote the love of learning.

This work has been highly approved by the Rev. Z. S. Barstow and Rev. T. R. Sullivan, of Keene; Hon. S. Hale, author of the Premium History of the United States, and Miss Fiske, Principal of the Female Seminary, and cordially recommended to Parents, Guardians and Instructers, as a work much needed, and calculated also to promote the love of learning and virtue. Mr. Hale, the Editor of the Boston Daily Advertiser, and Compiler of the 'Boston Reading Lessons,' says, 'This book deserves a favorable reception from those who have the charge of primary Schools."

Price only 25 cents—pp. 216.

J. & J. W. P. will publish, in season for Winter Schools, 'Hale's History of the U. States.'

This work received a premium of $400, and a gold medal, from the American Academy of Language and Belles-Lettres. It has been adopted in the High School in N. Y. and introduced into almost every State in the Union. It will now be published in an 18 mo. and will be afforded as low as any other work of the kind. Oct. 17.

LECTURES ON ENTOMOLOGY.

DR. STORER, proposes to deliver a short course of Lectures on Entomology, to such Ladies and Gentlemen as may wish to cultivate a general taste for that Science. An introductory Lecture to the course will be given on Monday evening November 2d—at Tremont Hall, next door North of Montgomery Place. Tickets may by obtained at the Bookstores of Carter & Hendee, and Marsh & Capen, Washington-street, or of the Lecturer, 298 Washington-street.

Terms of the course. For a single person $3. For a family $5. tf. Oct. 10.

COPARTNERSHIP.

THE subscribers respectfully give notice, that they have formed a copartnership in Boston, under the firm of Gray & Bowen; and will be happy to attend to any orders in their line which may be entrusted to them.

Their place of business is the room over No. 135 Washington-street, corner of School-street.

Frederick T. Gray.
Charles Bowen.

Refer to the following Gentlemen.
Mr. Jared Sparks,
Hon Edward Everett,
Hon. Nathan Hale,
John Gray, Esq.

AMERICAN UNITARIAN ASSOCIATION.

Gray & Bowen, have been appointed *General Agents* for the Unitarian Association. Subscribers, Auxiliary Societies, and all other persons who may wish for Tracts, can be supplied by them. Twenty eight tracts of the First Series, and five of the Second Series have already been published; and can be furnished by the quantity or single copy. A liberal discount, made to those who buy to distribute, or sell again.

G. & B. will publish hereafter
THE CHRISTIAN EXAMINER.
and
General Review.

Six numbers of this work are issued in each year.—The subscription is $4 per annum, payable on the delivery of the second number. Subscriptions are also received by them for the Library of Useful Knowledge. 24 Nos. of this work are furnished annually at the low price of 3,50. Oct. 3.

NEW ENGLAND ANTI-MASONIC ALMANACK for 1830.

JUST published and for sale by John Marsh, No. 96 and 98 State street, the "*New England Anti-Masonic Almanack for* 1830," containing besides the astronomical calculations, &c.—much original and miscellaneous matter—embellished with a frontispiece representing a candidate receiving his obligations,—Also several *Cuts* illustrative of the Masonic *Grips, Pass-Grips, Signs, &c.* epi3m Sept. 26.

NEW-ENGLAND

STEREOTYPE FOUNDRY.

The subscribers inform the public, that they execute orders for Stereotyping at the shortest notice

Having first rate artists and the best materials, they guaranty their work to be equal in style and accuracy to any that can be executed in this country

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POETRY.

[For the Christian Register.]

EVENING.

Sweet is the evening hour of rest
To wearied mortals given;
And doubly sweet the rich behest,
When men can hold, divinely blest,
Communion pure with heaven.

Hush'd the wild tumult of the day,
And silenced each commotion,
When wings the soul to God its way,
And all its troublous passions lay,
Calmed by its pure devotion.

Here the warm heart spontaneous glows
With every pure affection,
And conscience, well approving, knows
The praise accepted it bestows,—
Though marked not with perfection.

CELERIO.

Woody Glen, Sept. 1829.

DEDICATORY HYMNS.

The following originial hymns, composed by Rev. Dr. Harris, of Dorchester, were sung at the dedication of the Church recently erected by the Second Congregational Society in Milton.

Almighty God! we dedicate to thee,
The sacred edifice which here we raise;
Its thronging worshippers with favor see,
And hear their fervent prayers and hymns of praise.

Thus may they gladly and devoutly meet,
On each returning, holy day of rest!
Approach accepted to the mercy seat,
Contrite and pardon'd, sanctified and blest.

Soon may a pastor o'er the flock preside,
And for their souls supply celestial food,
Support the feeble, and the erring guide,
The mourning comfort, and confirm the good.

Enlighten'd in the knowledge of thy will,
Train'd up in faith, and holiness and love,
May each his Christian duties here fulfil,
Then join thy worship in the courts above.

And may we all, who, on this gladsome day,
Bring offrings here unmix'd with earthly leaven,
A nobler tribute in the Temple-pay,
Not made with hands. eternal in the Heaven.

—

O Thou who dwell'st in Heaven,
But art on Earth adored!
This Temple now to thee is given;
Accept the offering, Lord!

Here may thy glory rest;
Here may thy name be known;
And pious homage be addres'd
To Thee, as God alone!

O, here thyself reveal,
Thy truth and grace impart,
And blessings of thy Gospel seal
To every humble heart!

From hence may thousands rise,
Made perfect in thy ways,
To join the saints above the skies,
And sing thine endless praise.

MISCELLANEOUS SELECTIONS.

DR. HOWE IN GREECE.

The political journals of the last week contained a letter from Dr. Samuel G. Howe, whose devotion to the work of charity among the Greeks is known throughout his native country. We have great confidence both in the purity of Dr. Howe's motives, and in the soundness of his judgment. His conduct has shewn that he is not one of those needy or ambitious adventurers, who are willing under the pretence of a zeal for liberty to make the necessities of a foreign land the means of acquiring for themselves wealth or distinction. His object has been the good of the people whose cause he espoused, and the righteous consequence has been, that his name is mentioned with honor in Europe and America, while others have incurred disappointment. In the distribution of the provisions and clothing entrusted to him for the relief of the suffering Greeks, he has evinced a degree of practical wisdom that. under the circumstances, we consider remarkable. The first cargoes which were sent to his care were given immediately to the starving men and women, who at his call came from their hiding-places to receive what might save them from death. When, in his words, 'the moment of agony was gone by,' he used the means furnished him by his benevolent countrymen for the permanent benefit of the recipients, and of Greece itself. For months he employed hundreds of Athenians, who else would have been in want and idleness, in repairing the harbor of Ægina, giving them not only food but cheerful occupation. In the letter just received he describes another plan, that promises still wider utility. Having selected thirty six destitute families, he has fixed them in a colony, where 'their labor in one year will give a surplus revenue over and above their own support enough to establish fifteen others; and in five years nearly two hundred families, and a large hospital may be established and supported' by this application of a bounty, that in the common mode of expenditure would have disappeared in a month. Now, says Dr. Howe, 'I hope it is in a fair way to become a source of perpetual charity.' Every one must approve of these judicious measures.

The closing remarks of this letter are worthy of attention, as they come from a man whose good sense, active but calm philanthropy, and Christian faith would enable him to estimate justly whatever is connected with the improvement of Greece. We quote them, and hope they will have their proper influence.

If, however, the committee should think fit to send out any other agent, I only request it may be most cautious in its selection; let him be a plain, active, quick-sighted man of the world—let him if possible be one acquainted with the East, with the Greeks and their language; let him be enthusiastic, yet patient; mild, yet courageous, and hardy of body. I say nothing about morals and religion; these are understood: but let him not be a bigot or zealot. I fear the latter would fail, from the best of motives. I have known many foreign missionaries here; yet I know but one to whom I would trust the establishment, with any satisfaction: nay, must I say it,—I have never known but one or two who I think have done, or will do any good to Greece or to the advancement of religion. They will not, or cannot open their eyes wide enough. They rush with mad zeal to attack the strong hold of sin, and dash out their few brains against walls which they might easily have undermined. The Greek priests, who have still an astonishing influence over the lower class of the people, are quite astonished at the number of missionaries they see here; and I fear if more cautious measures are not followed, the cause of religion will be retarded rather than forwarded.—Liberty has sounded the signal, and Greece has taken up the march of civilization at a rapid pace—to attack prematurely and openly the religious belief of her children may be to steel them in it. Strangers are too apt to suppose they have little veneration for their religion, because they have little for their priests, for they are a vile set of men; but their reverence for their creed and its vain ceremonies, is extensive. I would that our people, as a body, had as much reverence for our purified religion. But as information is diffused and civilization advances, their present belief must give way to a pure creed, and the way to accelerate the latter is to hasten the former; if rash devotees urge that it is their duty to attack, and that God will ensure their success, though against human probability, others may reply, that if God vouchsafed any special interference, there would be no need of their feeble efforts: but if we are to work by human means, let due human caution be used.—Most anxious am I for the introduction of true and purified religion among this interesting people, and I labor not a little for it. You may smile, but I assure you I am a missionary, though in an odd way. I cannot preach, and would not if I could. I do not lengthen out my countenance, clothe myself in sable garments—nor do I open my mouth to proclaim myself a regularly enlisted soldier of the cross; but I go about among the people clothed as they are clad, speaking as they speak, living as they live; and on every occasion, by argument, by example, aye more, by cautious ridicule, endeavor to show the people that they are deceived and priest-ridden; and challenging them to prove to me from any passage in the scriptures, the necessity of any of their idle ceremonies. The most difficult thing a missionary will have to do among the peasantry, is, to convince them he is a *Christian*.

SAMUEL G. HOWE.

Washingtonia, Isthmus of Corinth, July 10, 1829.

THE SEA.

[From the Token—Concluded from our last.]

'The sea is his, and he made it.' And when he made it, he ordained that it should be the element and dwelling-place of multitudes of living beings, and the treasury of many riches. How populous and wealthy and bounteous are the depths of the sea!—How many are the tribes which find in them abundant sustenance, and furnish abundant sustenance to man. The whale roams through the deep like its lord; but he is forced to surrender his vast bulk to the use of man. The lesser tribes of the finny race have each their peculiar habits and haunts, but they are found out by the ingenuity of man, and turned to his own purpose. The line and the hook and the net are dropped and spread to delude them and bring them up from the watery chambers where they were roving in conscious security.—How strange it is that the warm food which comes upon our tables, and the substances which furnish our streets and dwellings with cheerful light, should be drawn up from the cold and dark recesses of the sea.

We shall behold new wonders and riches when we investigate the sea shore. We shall find both beauty for the eye and food for the body, in the varieties of shell fish, which adhere in myriads to the rocks, or form their close dark burrows in the sands. In some parts of the world we shall see those houses of stone, which the little coral insect rears up with patient industry from the bottom of the waters, till they grow into formidable rocks, and broad forests whose branches never wave, and whose leaves never fall. In other parts we shall see those 'pale glistening pearls' which adorn the crowns of princes, and are woven in the hair of beauty, extorted by the restless grasp of man from the hidden stores of the ocean. And, spread round every coast, there are beds of flowers and thickets of plants, which the dew does not nourish, and which man has not sown, nor cultivated, nor reaped; but which seem to belong to the floods alone, and the denizens of the floods, until they are thrown up by the surges, and we discover that even the dead spoils of the fields of ocean may fertilize and enrich the fields of the earth. They have a life, and a nourishment and an economy of their own, and we know little of them, except that they are there in their briny nurseries, reared up into luxuriance by what would kill, like a mortal poison, the plants of the land.

'There, with its waving blade of green,
The sea-flag streams through the sileat water,
And the crimson leaf of the dulse is seen
To blush like a banner bathed in slaughter.

'There with a light and easy motion,
The fan coral sweeps through the clear deep sea;
And the yellow and scarlet tufts of ocean
Are bending like corn on the upland lea.'

I have not told half of the riches of the sea.—How can I count the countless, or describe as they ought to be described, those companies of living and lifeless things which fill the waters and which it would take a volume barely to enumerate and name? But how can we give our minds in any degree to this subject; how can we reflect on a part only of the treasures of the sea; how can we lend but a few moments to the consideration of the majesty and beauty, the variety and the fulness of the ocean, without raising our regards in adoration to the Almighty Creator, and exclaiming with one of the sublimest of poets, who felt nature like a poet, and whose divine strains ought to be familiar with us all, 'O Lord, how manifold are thy works! in wisdom hast thou made them all; the earth is full of thy riches; so is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that leviathan whom thou hast made to play therein. These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them they gather; thou openest thine hand, they are filled with good.'

We must not omit to consider the utility of the seas; its utility, I mean, not only as it furnishes a dwelling and sustenance to an infinite variety and number of inhabitants, and an important part of the support of man, but in its more general relations to the whole globe of the world. It cools the air for us in summer, and warms it in winter. It is probable that the very composition of the atmosphere is beneficially affected by combining with the particles which it takes up from the ocean; but, however this may be, there is little or no doubt, that were it not for the immense face of waters with which the atmosphere comes in contact, it would be hardly respirable for the dwellers on the earth. Then, again, it affords an easier, and, on the whole, perhaps a safer medium of communication and conveyance between nation and nation, than can be found, for equal distances, on the land. It is also an effectual barrier between nations, preserving to a great degree, the weak from invasion and the virtuous from contamination. In many other respects it is no doubt useful to the great whole, though in how many we are not qualified to judge. What we do see is abundant testimony of the wisdom and goodness of him who in the beginning 'gathered the waters together unto one place.'

There is a mystery in the sea. There is mystery in its depths. It is unfathomed, and perhaps unfathomable. Who can tell, who shall know, how near its pits run down to the central core of the world? Who can tell what wells, what fountains are there, to which the fountains of the earth are in comparison but drops? Who shall say whence the ocean derives those inexhaustible supplies of salt, which so impregnate its waters, that all the rivers of the earth, pouring into it from the time of the creation, have not been able to freshen them? What undescribed monsters, what unimaginable shapes, may be roving in the profoundest places of the sea, never seeking, and perhaps from their nature unable to seek, the upper waters, and expose themselves to the gaze of man! What glittering riches, what heaps of gold, what stores of gems there must be scattered in lavish profusion on the ocean's lowest bed! What spoils from all climates, what works of art from all lands, have been ingulfed by the insatiable and reckless waves! Who shall go down to examine and reclaim this uncounted and idle wealth! Who bears the keys of the deep?

And oh! yet more affecting to the heart and mysterious to the mind, what companies of human beings are locked up in that wide, weltering, unsearchable grave of the sea! Where are the bodies of those lost ones, over whom the melancholy waves alone have been chanting requiem? What shrouds were wrapped round the limbs of beauty and of manhood, and of placid infancy, when they were laid on the dark floor of that secret tomb? Where are the bones, the relics of the brave and the fearful, the good and the bad, the parent, the child, the wife, the husband, the brother, and sister, and lover, which have been tossed and scattered and buried by the washing, wasting, wandering sea? The journeying winds may sigh, as year after year they pass over their beds. The solitary rain clouds may weep in darkness over the mingled remains which lie strewed in that unwonted cemetary. But who shall tell the bereaved to what spot their affections may cling? And where shall human tears be shed throughout that solemn sepulchre? It is mystery all. When shall it be resolved? Who shall find it out?—Who but he to whom the wild waves listen reverently, and to whom all nature bows; he who shall one day speak, and be heard in ocean's profoundest caves; to whom the deep even the lowest deep, shall give up all its dead, when the sun shall sicken, and the earth and the isles shall languish, and the heavens be rolled together like a scroll, and there shall be 'no more sea.'

SLAVERY IN THE UNITED STATES.

[From Basil Hall's Travels in the United States.]

Condition of the Slaves.

The work house, which we next visited, is a sort of Bridewell, where several parties of offenders were at work on the tread-wheel—the only one which I saw in action in America, and with no great effect, I was told. It seems, indeed, an essential part of the system of slavery, that the lash should be used as a means of enforcing obedience. But as the disagreeable nature of this discipline prevents the master from administering it at home, the offending slave is sent to the work-house with a note and a piece of money, on delivering which he receives so many stripes, and is sent back again.

In a free country, it may be useful to remember, the whole population enjoy the common protection of the laws; every one being subjected, if he offend, to the same penalties. But in a slave-holding country, an immense mass of people—the entire laboring class—are deprived of the advantages of the law, while they are exempted from none of its rigours. In a free country, accordingly, the laws are the supreme authority;—but in such a country as I am now alluding to, this authority, as far as the blacks are concerned, is usurped, or, at all events, is virtually delegated by the laws to the masters, who, in most cases, are obliged to act as judge, jury, and executioner. From their decision the slave has no appeal, except in cases of rare enormity. Thus the masters, in point of fact, possess almost the exclusive administration of the laws, as far as concerns their slaves.

This arangement, though it be most painful to think upon, and ten times more painful to witness, was described to me, and I much fear with justice, as being absolutely indispensable to the permanence of the system. At least I was often assured by sensible men, that any considerable modification of it, in principle or in practice, would speedily bring about anarchy, insurrection, bloodshed, and all the horrors of a servile war.

It would have required a much longer residence on the spot than I could afford, with many additional sources of information, which I did not possess, to have enabled me to say how far this stern discipline is necessary to the peace of the country. In the meantime it does exist in the manner I state, to the fullest extent, and I leave it to the candor of any rational American to say, whether, in the whole range of paradox, there is to be found a greater absurdity than the attempt to set up a population so governed, as at all comparable to that of a country like Great Britain.

In the jail there were no separate sleeping births for the prisoners, who appeared to pass their days and nights in idleness and free communication. At one part of the prison I saw several small cells for different descriptions of convicts, who, however, had no labor to perform. The jailor told me, that though he never put more than one white man into these places, the blacks came so thick upon him, he was often obliged to put in two at a time.

In the court-yard of the jail, there were scattered about no fewer than three hundred slaves, mostly brought from the country for sale, and kept there at twenty cents, or about tenpence a day, penned up like cattle, till the next market day. The scene was not unlike what I suppose the encampment of a wild African horde to be—such as I have heard Major Denham describe. Men, women, and children, of all ages, were crowded together in groups, or seated in circles, round fires, cooking their messes of Indian corn or rice. Clothes of all colors were hung up to dry on the wall of the prison, coarse and ragged, while the naked children were playing about quite merrily, unconscious, poor little wretches! alike of their present degradation, and their future bondage.

On the balcony along with us, stood three or four slave dealers, overlooking the herd of human victims below, and speculating upon the qualities of each. The day was bright and beautiful, and there was in this curious scene no appearance of wretchedness, except what was imparted to it by reflection from our own minds.

Intellectual Capacity of the Negro.

Each plantation is furnished with a mill; and in most cases that fell in my way, the planters contrived to make this and every thing else, or very nearly every thing else which they require, on their own estates. All the blacksmiths' and carpenters' work, for example, was done by the slaves of each plantation; nor did it appear, from all I could learn, that there was any deficiency of intellect in the negro, so far as these mechanical operations went. The contrary is stoutly maintained in the non-slave-holding States; but this, I think, is in some degree to be accounted for by the admitted fact, of the free negro population—with which alone persons in the north are personally acquainted—being a degraded, dissolute class. But on a well-regulated plantation, such as the one I am describing, where the proprietor is a man of sense, temper, and discrimination, and where he has somewhat more than a thousand slaves to choose from, the experiment—as to the lower walks of intellect, at least—has more fair play given it. The negroes themselves feel this very strongly, I was told, and whenever they are under the management of such a person as our judicious host, they exert themselves greatly, from the hope of being distinguished. While he and I were in the act of discussing this topic, I happened to break the bolt joining the triple legs of the camp stool I used when drawing with the Camera Lucida. "Do you think, now," I said, "you have any man on your plantation who could repair this, for it is rather a nice matter?"

"O yes —Cæsar! come here," he called out to the blacksmith. "Don't you see this bolt is broken—can you put it to rights?"

'I can, sir,' was his answer; and though he was rather hurried, he executed the job in a very neat and business like style. The rest of the party having walked on, I staid to have some conversation with Cæsar, whose correct acquaintance not only with his own mechanical operations, but with many other things, surprised me a good deal, and I left the smithy, with my opinion of the whole black race raised in the scale by this trivial incident. Of such flimsy materials is prejudice built!

I think it right to mention, that as far as my experience has gone, I have invariably noticed that precisely in proportion as the negro has a fair chance given him, so he proves himself equal in capacity to the white man. Perhaps the only place in the world where a black has, to all intents and purposes, an equal chance with the rest of mankind, is on board a ship-of-war. He is there subjected to the same discipline, has the same favor shown if he behaves well, and suffers a like punishment for the like faults. I think it is generally allowed in the English navy, that under like circumstances, black seamen are as useful and as trust worthy as the rest of the crew. I am led to infer, also, from a recent American work—the Red Rover—that the author, who is a naval officer, agrees with me in this view of the matter. At all events, he makes his admirable seaman, 'Fid,' not superior, if equal, to his sable companion 'Guinea,'—both characters, however, being so exquisitely drawn, that it would almost be worth a landsman's while to make a voyage or two merely to understand them.

Generally speaking, though by no means always, I found the most sensible planters of opinion, that there was not naturally and essentially any intellectual difference between the two races.

THIS day published by GRAY & BOWEN, corner of Washington and School-streets, the

NORTH AMERICAN REVIEW.
No. LXV

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ALSO, the General Index to the North American Review, from its commencement in May 1815, to the end of the Twentyfifth Volume, published in October 1827.

Oct. 8.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office

BE IT REMEMBERED, that on the nineteenth day of August, A. D. 1829, in the fifty-fourth year of the Independence of the United States of America, Noah Worcester of the said district, has deposited in this office the title of a book, the right whereof he claims as author, in the words following, *to wit:*

"The Atoning Sacrifice, a Display of Love—not of Wrath. By Noah Worcester.

'But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.'
ST. PAUL.

'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'—ST. JOHN."

In conformity to the act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;" and also to an act, entitled, "An Act supplementary to an act, entitled, 'An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints." JNO. W. DAVIS,
Clerk of the District of Massachusetts.

CHRISTIAN TEACHER'S MANUAL.

JUST published by L. C. BOWLES, corner of Washington and School-streets, (entrance 2nd door from Washington-street,) "*The Christian Teacher's Manual*; designed for Families and Sunday Schools." For October, 1829.

CONTENTS.

On the use of Authority or Reason in Religious Instruction; Religious Privileges of the Negroes in Charleston, S. C.; Parables; A Sunday School Exercise; Account of a Beaver Colony; The Night Blooming Cereas.

Oct. 17.

UNITARIAN ADVOCATE.

THIS day published, by LEONARD C. BOWLES, "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* For October, 1829.

CONTENTS.

Danger of Extremes in Religion; Ephesians ii. 8; Jesus' Entry into Jerusalem; Ecclesiastical Courts; Essay on the Influence of Reason on the Feelings; The Spirit of God Teaches within; The Love of God.

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